A

Second Addition

TO THE

CLAVIS AUREA:

WHEREIN

The Myſteries of the Scriptures are clearly broken open in this preſent Year 1697, according to Dr. *Beverley*'s Calculation in his Scriptural Line of Time.

Written by *THOMAS MOOR*, Author of the *Clavis Aurea*, living in St, *Thomas*'s *Southwark*, near the two Pumps.

But the Natural Man (or one not taught by the Holy Ghoſt) *receiveth not the things of the Spirit of God, for they are fooliſhneſs unto him: neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. *But we have the Mind of Chriſt*, Ver. 16.

——— Et Celſæ graviore caſu
Decidunt turres. ———

Wing M 2607

London, Printed in the Year, MDCXCVII.

TO THE READER.

Reader,

SInce ſome have taken upon them to find fault with the method of my Clavis Aurea, *I am importun'd to new modelize it; but well knowing 'tis all one Subject, and its firſt Addition for the moſt part is an Illuſtration of the firſt Sheet, call'd the* Clavis Aurea, *and comprehends both it and the other Sheet joyn'd to it, call'd* The Myſtery of Iniquity: *whereby thoſe that have the firſt Addition have ſome tho little occaſion of the two Sheets, call'd the* Clavis Aurea *and* Myſtery of Iniquity. *All which ſhews there's no occaſion of new modellizing them. But indeed, if you do not with your Pen or rather Pencil (the Paper being bad) add the Omiſſions, and mend the Errata's mentioned in the end of the Poſt-ſcript of the firſt Addition, to their proper places in the two firſt Sheets, call'd the* Clavis Aurea *and* Myſtery of Iniquity, *they will appear very difficult to your underſtanding. Some blame me for writing my Sheet concerning* Elias; *but if I had thought my Writings would have been as much regarded without that Diſcourſe, I would not have writ it: I cannot ſay I am that Perſon, I puſh that Thought from me, holding it conſcientious to inform the World what ſtrange Thoughts I had that time after the firſt Viſion I there mention, by the way of craving the judgment thereon of the* Athenian Society; *but men take me in a wrong Senſe, and think that I am deſirous to inſinuate to the World, as if I were that Perſon; which I take God to witneſs I had no ſuch deſign, but declaring Doubt and Matter of Fact,*

without desire of Imposture: But let me not be that Elias *(as I wish I were) you have there an excellent Dispute with the* Athenian Society *concerning of* Elias *to come which lies unanswered: And indeed to deal plainly with you I am at at Non-plus as yet, whether I am that Person or whether this knowledg in Divinity was given me for my own private satisfaction; whereby I can be under no Deception, and so in that case I want the pity of no man however I thank them for their good meaning. Now if the Clergy would have answered me, I should have proceeded to a farther satisfaction in it; but they refuse it and have given me occasion, triumphantly through Christ to tell them they are not able to answer me. I am satisfied there are two Ministers own all Men to be sav'd, but preach it not. But some say, if all Men are Sav'd, and no Hell-fire after this Life, it's a means to commit more Sin; But must despairing People want Comfort for fear of the Ungrateful?* Let the Mercies of God (*saith* Paul) move you to please him the more. *Another as wise as the former will object, that 'tis Blasphemy to say God is the cause of Sin. I answer, pray what is Blasphemy but to dishonour God? Now if I prove Sin compell'd on Man by God, to God's Honour and Man's Happiness wherein is the Blasphemy? But this shews, if no Author can be found that dare make God the cause of Sin, it's sufficient satisfaction to me, there hath not been a Minister of the Gospel since the Apostle's days, and all their Books and Preaching is but Confusion and Insatisfaction.*

It's nothing to me if there be not three Persons on Earth that can receive my Words; I seek not after those that can believe me, but after such as can overthrow me: for it was the Property of true Divinity in the Apostle's days hardly to be received, *but none were able to overthrow their Doctrine. And indeed the Mysteries of Divinity would not look like the Oracles of Heaven if they were easily received. I would not have men discourag'd, because I am a poor despised Man and a Tradesman, for such were the Apostles; neither because my Doctrine is spoke against, so was the Doctrine of Christ, as 'tis writ*

Acts

Acts 28. 22. as concerning this Sect, we know that every where it is ſpoken againſt. *And* Paul *tells* Timothy, 2 Tim. 1. 15. *all* Aſia *was fallen from him. Neither be diſcourag'd becauſe ſome ſay I am mad, ſince a true Miniſter, or* Paul, *was termed ſo,* Acts 26. 24. *Neither be diſcourag'd that my Doctrine will perſwade you to become worſe in your Life and Converſation; ſince if the Spirit of Chriſt be in you (without which no Doctrine will avail any thing to reclaim you) it will beyond any other Doctrine furniſh you with ability to perform the higheſt Duties in Chriſtianity. And as our Saviour ſaith, a good Tree bringeth forth good Fruit, and an evil Tree cannot bring forth good Fruit; therefore every Doctrine is known by its Fruit. Well may men live under the Spirit of Fear or Bondage, ſince with all their crowding and thronging after their ignorant Teachers, they cannot learn from them on what Terms their Salvation doth depend. But for your ſatisfaction obſerve, that ſince your Salvation cannot depend to be juſtified by Works, or the Law of Moſes, or Moral Commands; becauſe you cannot ſo keep them as never to break them in one point: So it doth not depend on Faith here without you could obtain it, which I'm finding by all our endeavour we cannot come up with an Hiſtorical Faith, much leſs a Saving Faith; Our Salvation then depends on God's Free-grace or Free-gift, the ignorance of which makes men rove after this and that Preacher, who knows no more of this matter than themſelves.*

What I here write is the ſubſtance of ſeveral Diſputes I have had with Learned Men, every Man's Objection is marked with the firſt Letter of their Sirnames, that they may farther conſider of them; for as yet they have not, and I never expect their Anſwers to my Anſwers to their Objections, tho they have been domineering and conceited enough in Oral, or diſcourſe by word of Mouth. As for the Clergy I expect no anſwer from, No, no, 'tis too great hazard to their Intereſt to attack my Writings, their Weakneſs then would ſoon appear, which now they conceal in a grave and Majeſtick Silence, whereby they infatuate

their Adorers: But I ſhall leave this and proceed to the matter in hand. Yet can we think that I ſhould ſee a Globe of Fire, &c. as you may read in my Sheet concerning Elias, *and that I ſhould never receive Satisfaction before, tho I ſought it diligently by all means, trying the Miniſters, but in vain: and that after this a Dove ſhould vaniſh out of my ſight: and that after this I ſhould expect ſome Univerſal Viſion or Comet to appear to the whole World, which came to paſs about two Months after this my Expectation, in the Year* 168°. *And that after this I ſhould expect Wars and Earth-quakes, and ſuch kind of Diſtreſſes, as Fore-runners of Chriſt's Second coming, and they are come to paſs: and that I ſhould confound the Wiſdom of the whole World in Divinity, and now they are afraid to diſpute me: Certainly all this cannot be for nothing. Therefore, I hope, this may make you conſider the more my Unanſwerable Writings, without which, or Revelation to the ſame Senſe, the Scriptures may ſignify a little to you, as before they have done to me. But I ſhall give you a neceſſary Advertiſement and ſo detain you here no longer. When I ſay this is* a Foundation or Means *for the Commiſſion of Sin, or the advancing of doing Good, I would not have you think, that by this I allow Free-will, but that God makes* this *or* that *a* Means *to thoſe Ends he intends; for* Means *ſignifies nothing in themſelves, without God applies them.*

Vale

T. M

THE Second Addition TO THE *CLAVIS AUREA.*

UNbelief is no ways the effect of Luſt nor *Adam*'s Fall: For if *Adam* had ſtood, there muſt have been unbelief of Chriſt's Suffering, ſince he had not ſuffered; and if *Adam* had not fallen, there had been no occaſion of Faith: But 'tis not much matter, ſince no man can give himſelf Faith, whereby there's no Free-will in Faith, nay Miracles did not give Faith to the Jews, it's only God himſelf that gave Faith to ſome, and confirm'd it to them by the Holy Ghoſt and Miracles, when the Jews, who ſaw Chriſt's Miracles and the Apoſtles, could not believe: ſo that what ſignified Miracles as a means of Faith without God applied them, Nay endeavour did not obtain Faith, for I ſhall prove a Zealous People (who from Zeal, we muſt grant would have done any thing for the beſt they could) were ſhut under Unbelief till the Fulneſs of the Gentiles be come in, whereby they could by no means avoid dying in Unbelief, no means being allowed them for obtaining Faith: and then by Infallible Proofs of Scripture, I ſhall prove their Salvation. And ſo proceed to anſwer all Objections.

In *Rom.* 11. 25. St. *Paul* informs us, *that Blindneſs in part is happened unto Iſrael, until the fulneſs of the Gentiles be come in:* and *ver.* 28. he explains this Blindneſs to be ſo great, that they were *Enemies to the Goſpel:* yet in *Chap.* 10. 2. *Paul* tells us, *Iſrael had a Zeal to God, but not according to knowledg*, that is, tho they were Unbelievers and Enemies to the Goſpel, till the Fulneſs of the Gentiles be come in, whereby they muſt die in Unbelief, yet they had a Zeal to God. And it ſtands to reaſon

their Adorers: But I ſhall leave this and proceed to the matter in hand. Yet can we think that I ſhould ſee a Globe of Fire, &c. *as you may read in my Sheet concerning* Elias, *and that I ſhould never receive Satisfaction before, tho I ſought it diligently by all means, trying the Miniſters, but in vain: and that after this a Dove ſhould vaniſh out of my ſight: and that after this I ſhould expect ſome Univerſal Viſion or Comet to appear to the whole World, which came to paſs about two Months after this my Expectation, in the Year* 168°. *And that after this I ſhould expect Wars and Earth-quakes, and ſuch kind of Diſtreſſes, as Fore-runners of Chriſt's Second coming, and they are come to paſs: and that I ſhould confound the Wiſdom of the whole World in Divinity, and now they are afraid to diſpute me: Certainly all this cannot be for nothing. Therefore, I hope, this may make you conſider the more my Unanſwerable Writings, without which, or Revelation to the ſame Senſe, the Scriptures may ſignify a little to you, as before they have done to me. But I ſhall give you a neceſſary Advertiſement and ſo detain you here no longer. When I ſay this is* a Foundation or Means *for the Commiſſion of Sin, or the advancing of doing Good, I would not have you think, that by this I allow of Free-will, but that God makes* this *or* that *a* Means *to thoſe Ends he intends; for* Means *ſignifies nothing in themſelves, without God applies them.*

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that amongſt ſuch Multitudes that were to die in Unbelief, ſome of them were Zealous and ſome not: however their Zeal was no Protection to them, but that they muſt continue in Unbelief till the Fulneſs of the Gentiles be come in; which Fulneſs of the Gentiles are not come in till the Jews are call'd; evident from the Text, viz. *Blindneſs in part is happened unto Iſrael till the fulneſs of the Gentiles be come in:* Rom. 11. 25. Again, ſo long as *Jeruſalem* lies trodden under Foot, the Fulneſs of the Gentiles is not come in: as 'tis writ in *Luke* 21. 24. *Jeruſalem ſhall be trodden down of the Gentiles until the times of the Gentiles be fulfill'd.* Certainly they that have a Zeal to God would do any thing for the beſt they are able to do to pleaſe God; and if ſuch are deny'd Faith in this Life, then the puniſhment for Unbelief (without diſhonouring God with Tyranny, which is Blaſphemy) can't be a real Hell-fire after this Life, altho it be writ in *Mark* 16.16. *He that believeth and is Baptized ſhall be Saved, but he that believeth not ſhall be damn'd.* Now ſince Zeal doth not protect Men from dying in Unbelief, there is no way to unite this Text of *Mark* 16. 16. to the Salvation of Unbelieving *Iſrael*, but by a diſtinction between the Children of the Feſh and Children of the Promiſe: which I have ſo amply or fully laid down in my firſt Addition to my *Clavis Aurea.* Which Children of the Fleſh, are all Men in the Fleſh that ever were, are, or ſhall be; and the Children of the Promiſe, are the Souls of all theſe Men in their Glorified Eſtate, as more plainly will appear as you read and conſider. Now I will prove the Salvation of Unbelieving *Iſrael* (amongſt which are the moſt Zealous, and the greateſt Sinners) four times confirm'd in *Rom.* 11. which will ſufficiently, and beyond all Contradiction and as clear as the Sun in the Firmament to underſtanding men, confirm what I have ſaid. Firſt, in Rom. 11. 11. *Have they ſtumbled that they ſhould fall?* (eternally) *God forbid: but rather through their fall* (now) *Salvation is come unto the Gentiles, for to provoke them to Jealouſy.* The ſecond Proof is in ver. 26. *And ſo all Iſrael ſhall be Saved.* Here *Paul* could not mean any but unbelieving *Iſrael*; becauſe in the very next Text before, it's ſaid, *Blindneſs in part is happened unto Iſrael, till the fulneſs of the Gentiles be come in,* ver. 25. The third Proof is in ver. 28. *As concerning the Goſpel, they are Enemies for yours* (or the Gentiles ſake) *but as touching the Election they are beloved for the Father's ſake:* So that they to whom Blindneſs in part is happened unto, till the fulneſs of the Gentiles be come in, (which is the 25th verſe, and the Senſe foregoing to the 28th verſe)

verſe) are Enemies to the Goſpel, yet are elected and beloved, which agrees with the 26th verſe, which tells you, all *Iſrael* ſhall be ſaved. The fourth Confirmation of the Salvation of *Iſrael* that die in Unbelief, is the 32d verſe. *For God hath concluded them all in Unbelief, that he might have mercy upon all.* What all? why all they to whom *Blindneſs in part is happened unto, till the fulneſs of the Gentiles be come in,* ver. 25. which is the Senſe foregoing. And the reaſon that God concludes them in Unbelief, till the fulneſs of the Gentiles be come in, is, that he might have Mercy on them: What Mercy? why that he might ſave them by a Free-gift; ſince neither Juſtification from our ſelves, or our Free-will, is not granted either by Faith or Good Works in this Life: So that both muſt be given (if we can't be ſav'd without them) after this Life; and that's the Mercy he will have on *Iſrael* which is to die in Unbelief, concurring to the other three Confirmations.

And I would not have Men leſs merciful in this than Chriſt, who on the Croſs pray'd, ſaying, *Father, have Mercy on them, they know not what they do:* And beſure then as he was willing to ſave the Jews, in that he prayed for them tho his Enemies, ſo he was as able to ſave them, as being God; whereby we need not queſtion their Salvation, tho they die in Unbelief.

Objections Anſwered.

Objection I. *Of* R.

ALL are not *Iſrael* which are of *Iſrael.*

Anſwer.

It's writ in *Rom.* 9. 6. *Not as tho the word of God hath taken none effect:* that is, the word of God hath taken great effect, as appears in the ſame Text; *for they are not all Iſrael which are of Iſrael:* that is, *Iſrael* are all to be cut off in the Fleſh, and ſo are not *Iſrael.* It being uſual in Scripture for God to ſpeak of *things that are not, as tho they were,* Rom. 4. 17. becauſe of the certainty of his Performance. Which if you can't believe, ſee the next, or 7th verſe, *Neither becauſe they are the ſeed of Abraham, are they all Children: but in Iſaac ſhall thy ſeed be called.*

That

That is the ſame as before. Not becauſe they are of the the Loins of *Abraham*, Fleſh and Blood, are they the Children of God, but in *Iſaac* (figuratively) and in Chriſt (really) in the Spirit, the Gentiles are added to them, as they are glorified Perſons in Chriſt; ſo that all are not *Iſrael* which are in the Fleſh, nor one half of them, the Gentiles in Chriſt being added to them, as they or the Jews are glorified Perſons: *Fleſh and Blood cannot inherit the Kingdom of Heaven*, 1 Cor. 15. 50. The ſum of all being contain'd in the next Verſe, or the 8th, but I muſt inſert the words of the 7th verſe firſt. Thus, *Neither becauſe they are the Seed of* Abraham, *are they all Children: but in* Iſaac *ſhall thy Seed be called.* Now follows the Explanation; *That is, They which are the Children of the Fleſh, theſe are not the Children of God: but the Children of the Promiſe are accounted for the Seed.* And the 9th verſe tells us what this Promiſe is. *For this is the word of Promiſe, at this time will I come, and* Sarah *ſhall have a Son.* Now *Iſaac* which was *Sarah*'s Son was a Figure of Chriſt. And this appears true if we conſider that of the 8th Verſe, *the Children of the Fleſh, theſe are not the Children of God.* And all the World will allow that Chriſt's Blood is the real Promiſe; for *Iſaac* was not crucified for us, nor none bleſt in Chriſt's Blood in the Fleſh, which if bleſt in *Iſaac*, it muſt be in the Fleſh only.

Now let us examine the Expoſition of this Text by the World, and then that will perfectly confirm what I have ſaid: ſay they, *All are not Iſrael which are of Iſrael:* that is, none but thoſe that are Holy Men, and have Faith in Chriſt on this ſide the Grave; and ſo *by the Children of the Fleſh*, they mean wicked Perſons, *&c.*

Now if this Expoſition be true what ſhall we do with theſe following Texts, to unite them to the Texts before, of *Rom.* 9. It's writ *Rom.* 10. 2. That *Iſrael had a zeal to God, but not according to knowledg.* Here God gives not Faith to a Zealous People, who from Zeal would have done any thing for the beſt they could be ſenſible of; ſo that Zeal or Holineſs in this Life is not the cauſe that all are not *Iſrael* which are of *Iſrael:* and it appears that this Ignorance or Unbelief of Zealous *Iſrael* is to continue till the fulneſs of the Gentiles be come in, whereby they muſt die in Unbelief: as 'tis writ, *Blindneſs in part is happened unto Iſrael, till the fulneſs of the Gentiles be come in*, Rom. 11. 25. So that thoſe that have not Faith here, the World terms them not the Children of God; and in that Senſe they ſay, all are not *Iſrael* which are of *Iſrael:* yet here we find a Zealous People ſhut under Unbelief till the fulneſs of the Gentiles be come in; whereby a Zealous People by their own Argument can't be the

Children

Children of God; which clearly overthrows their Expoſition. And it will appear that Sin is not the cauſe that all are not *Iſrael* which are of *Iſrael*; becauſe I ſhall prove all *Iſrael*, tho they are Enemies to the Goſpel, are Saved, Elected and Beloved. Which if it be ſo that neither Zeal or Holineſs, nor Sin in this Life, nor Unbelief here, be the cauſe that all are not *Iſrael*, or the Children of God, which are of *Iſrael*; then it can be no other than as I have proved, the Children of the Fleſh, or Men as they are Fleſh and Blood, are not the Children of God, but as they are accounted Children of the Promiſe, or Glorified Perſon, they are the Children of God.

Now that Unbelievers are ſaved, tho they die in Unbelief, is already prov'd before; which I would have you well to underſtand, or my Writings will ſignifie nothing to you: but if you can reach them, 'tis the pleaſanteſt Knowledg upon Earth.

You have before the four Confirmations of the Salvation of all *Iſrael*, tho they die in Unbelief, yet are they Sav'd; which if you are not confirm'd in, you muſt I ſay underſtand as you read, before you proceed farther, or read not: But now I ſhall proceed to another Objection againſt my four Confirmations.

Objection II. *Of* N.

The Word *All*, in Scripture, many times ſignifie *Some*.

Anſwer.

I will allow you that, yet that *Some*, as you would inſinuate, to point at only the Salvation of thoſe that have Faith in this Life; I have prov'd thoſe Sav'd, by four Confirmations, that die in Unbelief: which you are to diſprove if you can.

Objection III. *Of* Y.

Iſrael had a Zeal to God, but it was too late.

Anſwer.

Such an Objection as this came not into *Paul*'s thoughts; becauſe this Epiſtle to the *Romans*, was a Diſcourſe chiefly of the Branch broken off, till the fulneſs of the Gentiles; which Branch were Multitudes of People, ſome Young, ſome Old, ſome Zealous, ſome Wicked. The Powers Above are firſt pure, then peaceable; gentle, and eaſy to be entreated: Obſerve, *eaſy to be entreated*; whereby Zeal is never to late. And *Ahab* that wicked

wicked King did but once humble himſelf, and how ſoon was God reconcil'd to him, 1 *Kings* 21. 29. He that came the laſt hour to the labour of the Vineyard, receiv'd an equal Penny with him that had endured the labour of the day *Matth.* 20. 1, *&c.* Hence you ſee how weak the Objections of my Antagoniſts are, who were I will aſſure you very Learned Gentlemen, and ſome Divines, as we term them. Again, if the Jews born between theſe Jews in the Apoſtles days, and thoſe Jews at the Second Coming of Chriſt were to be Believers, it had been ſo; but then Blindneſs had not happened to *Iſrael*, till the fulneſs of the Gentiles were come in: And we are ſatisfied that theſe middle Jews that now are, and have been this many Years, have, and do ſuffer under the *Portugals* and *Spaniards*, *&c.* in Body and Goods. Many of the Jews having been burnt for their Religion. Shall we ſay then that this Zeal is not accepted of God, if accepted, 'tis not too late.

Objection IV. *Of* N.

To whom had *Iſrael* a Zeal?

Anſwer.

The Text tells you to God: as 'tis writ, *They had a Zeal to God, but not according to Knowledg*, Rom. 10. 2. which Faith or Knowledg they could not give themſelves, neither could their Endeavour obtain it here againſt God's Predeſtinated Will.

Objection V. *Of* N.

God doth not accept of Zeal without Knowledg, as in the caſe of *Uzzah*, 2 *Sam.* 6. who holding the Ark from ſhaking, was ſlain.

Anſwer.

So, *Iſrael*'s Zeal was not accepted here, otherwiſe Faith had been given them here, but this was to ſet forth his Wiſdom, in confounding the Wiſdom of the World by this Myſtery; yet both *Uzzah*'s Zeal and *Iſrael*'s too, are accepted in reference to another Life. *Uzzah* here was made a lively Example to ſet forth God's Holineſs in the Ark, which was not worthy to be toucht by Man: but we find *Uzzah* drove the Cart, and without all doubt, he held it his duty to perform the care was laid upon him.

Objection

Objection VI.

Blindneſs in part, ſignifies the Jews did partly believe and and partly not believe.

Anſwer.

Who made this Objection I can't well remember; yet I'll anſwer it, I have done with the Zeal of *Iſrael*. Now I proceed with Objections againſt the words of the moſt material Texts in Scripture, which is convenient for you to read before you proceed, the Texts are 25, 26, 27, 28, 29, 30, 31, 32, *&c.* of *Rom.* 11. and then you'll the better diſcern the thick Darkneſs now upon Earth, and hath been ever ſince the Apoſtle's Days. Now to the Anſwer to the Objection. A doubting Faith is a damning Faith, as appears in *Rom.* 14. 23. See my firſt Addition, *pag.* 11. But it's plain this 25th verſe is the Senſe foregoing to the 28th verſe of *Rom.* 11. which 28th verſe tells us *they are Enemies to the Goſpel.* What they? Why they *to whom Blindneſs in part hath happened unto*: which is the 25th verſe. Therefore they being Enemies to the Goſpel to whom blindneſs in part hath happened unto, muſt needs be a total Unbelief; ſo that blindneſs in part, ſignifies part of the Jews were Believers and part Unbelievers, and there is nothing happens unto us without God ſends it, as by this appears: for no man can give himſelf Faith. Nay Miracles did not give Faith, till God applied thoſe Miracles to ſome, but not to others.

Objection VII.

The Word *Happen*, ſignifies the Jews Unbelief to be accidental.

Anſwer.

This is a General Objection, which makes me inſert it. In the 6th Objection before, you have your Anſwer; That no man can have Faith without God gives it: as will better appear in the next Objections.

Objection VIII.

You ſay *God concludes them in Unbelief, that he might have Mercy on them*, as in *ver.* 32. of *Rom.* 11. But the Senſe is, God concludes they are Unbelievers, as finding them ſo to be.

Anſwer.

Anſwer.

This is a general Objection: this is to inſinuate that Faith lies in our power to give our ſelves, when it was deny'd to a Zealous people even till the fulneſs of the Gentiles be come in: So that all the Miracles of Chriſt and his Apoſtles ſignified nothing to their believing, Whereby it's evident 'tis God alone gives Faith. And I find the only Confirmation of Faith was the evident giving of the Holy Ghoſt; and the beſt ſigns of it was their diſeſtimation of this World; which is ſo incredible to Unbelievers now, but 'tis eaſy where that Joy is, for a man to part with all human things, as being by that Tranſport render'd odious to him. Thus far of the Words in thoſe Texts of *Rom.* 11. *&c.* as *Part, Happened, Conclude.*

Objection IX.

God permits Unbelief.

Anſwer.

This hath and is a general Objection: When I ſay a general Objection, I mean the Clergy holds ſuch Objections true as well as the Laiety. To the Anſwer. At the ſame time that God permits Unbelief, he muſt not give Faith to the ſame Perſon, and at the ſame time; for then he permits not Unbelief to the ſame Perſon, and at the ſame time; and ſo the contrary: if God gives Faith he permits not Unbelief. Hence God permitting Unbelief, makes Unbelief unavoidable to the Creature, which is the ſame as compelling.

Objection X. *Of* R.

Iſrael that were in the Apoſtle's Days were concluded in Unbelief, and are ſav'd; and when Chriſt comes, then thoſe at his Coming ſhall be call'd and ſav'd.

Anſwer.

This is as much as to ſay, that thoſe Jews in the Apoſtle's days did obtain Faith, which we have no reaſon to believe; ſince it's ſaid Blindneſs in part was happened to *Iſrael* till the fulneſs of the Gentiles were come in. And beſides they perſecuted the Apoſtles many years after Chriſt was Crucified:

And

And beſides had they obtain'd Faith, why were not their Children brought up in that Faith? But what is this to the purpoſe? if Unbelief was to be upon the Jews after them, till the fulneſs of the Gentiles, How ſhall theſe Jews help their Unbelief? To ſay then theſe muſt be Everlaſtingly Damn'd in a Hell-fire, for Unbelief that was unavoidable to them, would render the Almighty Tyrannical, and that would diſhonour him, which is Blaſphemy. But I ſhall prove Faith given after this Life.

Objection XI. *Of* B.

Why concern we our ſelves about Faith given after this Life.; ſince it's apparent we ſhall be ſav'd, tho we have not Faith in this Life.

Anſwer.

This is an Objection of a Gentleman of my own Perſwaſion: ſince it is ſaid *the Juſt ſhall live by Faith*, Heb. 2. 4. and *without Faith it's impoſſible to pleaſe God*, Heb. 11. 6. and *that we are ſav'd by Faith*, Eph. 2. 8. and *that no unbeliever ſhall enter into the Kingdom of Heaven*, Rom. 21. 8. Theſe are ſuch ſharp things to weak Minds, that I muſt beg leave of my Friend to prove Faith given after this Life: whether we have Faith in this Life or given after this Life; 'tis a Gift in both places: and ſo Faith here is no more meritorious than Faith hereafter. It's writ, *The Heavens doth contain Chriſt till the Reſtitution of all things* Acts. 3. 21. Since then all things are to be reſtor'd, let's ſee how; I find its by Faith given after this Life. 1 Tim. 2. 4. *Who will have all Men to be Sav'd, and come to the knowledg of the Truth.* Now what can be plainer, can Ocular Demonſtration? Can it be prov'd that the Sun ſhines in the Firmament more plain than that Faith is given after this Life? Let us but obſerve well. We find here in the 1 *Tim.* 2. 4. that God will have all Men to be Sav'd, and come to the Knowledg of the Truth: But it's evident he will not in this Life let *Iſrael* come to the Knowledg of the Truth; no, not Zealous *Iſrael*, and can any come to the Knowledg of the Truth without he will? Since then *Iſrael* muſt not have the Knowledg of Truth in this Life, and God will have all Men come to the Knowledg of the Truth, it muſt be after this Life that Faith is given; and ſo all Men ſhall be Sav'd. *Who will have all Men to be Sav'd and come to the knowledg of the Truth*, 1 Tim 2. 4.

Objection

Objection XII. *Of* B.

In your Definition of a Saving Faith in your firſt Addition, *P.* 13. you ſay he that hath a Saving Faith (without which we can't be Sav'd) muſt have Good Works as one part of it, eſpecially Charity, whereby it ſeems we muſt have this Faith in this Life? For what occaſion is there of Charity one to another in another World, where there is no want of any thing?

Anſwer.

The Author of this and the laſt Objection is the ſame.

Works is according to the circumſtance of the Place; they that had this Saving Faith in this World had Works of Charity as one part of that Faith; and there was a deſpiſing of the things of this world: But I hope Saving Faith is the ſame; for in this Life all People had not Goods to give away, yet their intent may be the ſame and as well accepted: So thoſe that have Faith in Heaven have Works ſutable to the Circumſtance of that Place, as Love, a Diſdain of this World, Peace, Humility, Thanks-giving and Rejoicing in God, *&c.*

Objection XIII. *Of* B.

You ſay Faith is given after this Life; but *Faith is the Evidence of things not ſeen,* Heb. 11. 1. and Enjoyment ſwallows up Faith.

Anſwer.

This is another Objection of my Friend; who owns all Men to be Sav'd, tho they have not Faith in this Life. But I will allow you Faith is the Evidence of things not ſeen, but things ſeen are the more eaſy to be believed: Suppoſe we are in Heaven we do but ſee the Truth of things. All Faith whither by ſeeing or hearing is but a Giſt, ſo not meritorous one more than another. Whence came the Faith of the Apoſtles? was it not by ſeeing? God applying the Miracles they ſaw to them, and giving them Faith But to ſay Enjoyment ſwallows up Faith is ſuch a Notion that I never heard before; indeed it confirms Faith. I grant you a weak Faith is deſtroyed or ſwallowed up by a more perfect Faith: As 'tis writ, 1 Cor. 9. 10. *We know in part, and we propheſy in part, but when that which is perfect is come, then that which is in part ſhall be done away.* But what do you mean by *ſwallowed up?* you intend, certainly,

deſtroyed.

deſtroyed. If ſo, then by Enjoyment, Faith muſt be turn'd into Unbelief.

Objection XIV.

God is not obliged to give us Faith.

Anſwer.

There's no Obligation from the Creature can be: but this is an Objection that ſeems to argue God gives a Man a Free-will either to believe or refuſe Faith; which I have ſufficiently diſprov'd: God doth all things as he pleaſes, he is obliged to none.

Objection XV. *Of* B.

Unbelief is a Defect proceeding from *Adam*'s Fall.

Anſwer.

It ſeems Zeal makes no Reparation for this Defect; as Zealous *Iſrael* could not obtain Faith: its the ſame thing for me to be ordain'd to Unbelief or Sin, as to be made ſubject to it unavoidably for another Man's Offence. What occaſion then have we to trouble our ſelves (as moſt do) about *Adam*'s Fall? But here is a Miſtake, for if *Adam* had ſtood Chriſt had not ſuffered, and ſo there had been Unbelief of his ſuffering: and if *Adam* had not fallen, there had been no occaſion of Faith. But what have we to do with *Adam*'s Fall, ſince Faith is a free-gift and lies not in our power to give it to our ſelves?

Objection XVI.

Faith may be obtained by endeavour.

Anſwer.

I ſuppoſe this is a General Objection, and believ'd, otherwiſe preaching that now is, would fall: the Jews that were Zealous would beſure endeavour what they could to pleaſe God, but if God would not make them ſenſible it would be for their benefit to have Faith in Chriſt, How ſhould they endeavour for it? But what would their Endeavour have ſignified, ſince Blindneſs was to be upon them till the fulneſs of the Gentiles be come in? But let's ſee the next Objection.

Objection XVII. *Of* B.

Unbelief proceeds from our own Defect.

Anſwer.

I grant your Objection; otherwiſe how came a Zealous People to miſs of it? There are two ſorts of Faith; an Hiſtorical Faith, and a Saving Faith; an Hiſtorical Faith conſiſts only in believing that ſuch a Perſon as Chriſt Suffered at *Jeruſalem*; a Saving Faith is either *Common*, *Titus*. 1. 4. or particular: The common Faith was in ſuch who tho they had the Holy Ghoſt evidently given them, inſomuch that they ſold their Poſſeſſions, and diſtributed them amongſt their Brethren that wanted, and were from thoſe tranſporting Joys aſſur'd of their Salvations, yet they underſtood not the Myſteries of Divinity: The particular Saving Faith was the Faith of the Apoſtles, who only were endued with the Knowledg of the Oracles of Heaven. Pray which of us by all our Endeavour but find our ſelves ſo defective that we cannot come up ſo high as with an Hiſtorical Faith: and thoſe that think they have a Saving Faith, let their Works ſhew it. Faith without Works is dead: let the contempt of the World ſhew their Faith, as the Primitive Chriſtians, who ſold their Poſſeſſions, and diſtributed them to the Poor; an eaſy thing for a Believer to do: But there is not Faith on Earth 'tis fear'd.

Objection XVIII. *Of* Y.

When it is ſaid, *God gave them the Spirit of Slumber, Eyes not to ſee, &c.* Rom. 11. 8. it's a Propheſy and Declaration of the Event of what was to come to paſs.

Anſwer.

All this is as much as to ſay Faith lay in the power of *Iſrael* to give to themſelves; but enough of this before, where I have prov'd Faith is only the gift of God: I grant you that a Propheſy is a Declaration of the Event of things, But who brings thoſe Events to paſs? when Faith lies not in the power of Man, ſo not ſo much as the Endeavour for it.

Objec-

Objection XIX. *Of* E.

Israel may be Sav'd, for they have Faith in that they believe a Meſſiah to come.

Anſwer.

I grant you, that the Jews do believe a Meſſiah to come; not that he is come: and they are Enemies to the Goſpel, which is not Faith. *Herod*'s deſtroying the Infants, thereby to deſtroy the Meſſiah, may ſatisfy you that the Jews expect the Meſſiah to be a King Temporal, in that *Herod* was afraid of loſing his Kingdom: And ask the Jews now, and they will tell you when the Meſſiah comes they expect him as a Prince or Captain, to go before them, and to get again *Jeruſalem*, and there to offer up Sacrifices as heretofore; they believe nothing of him as a Saviour of the World.

Objection XX. *Of* E.

Whatſoever Sin we commit the Will muſt conſent to its Commiſſion, or it cannot be committed.

Anſwer.

Any Stuff to uphold Free-will: I conſent not to Unbelief, yet I fall ſhort of Faith. I ſuppoſe none of us, but diſallow of many things we do; *The Spirit is willing, but the Fleſh is weak.* At the ſame time we commit ſome Sins it's true our Will conſents to it's commiſſion as they pleaſe the Senſes, yet at the ſame time we are griev'd at their commiſſion, as they are Sins. As *Paul* ſaith, underſtanding the Law fully to be Holy, Juſt, and Good, as none can deny; yet he found a *Law in his Members, warring againſt the Law of his Mind, and brought him under Sin*, Rom. 7.23. But I'le leave it to Mens Experience, Whether at the ſame time they commit Sin, they have not ſome Struglings againſt it? But all this cannot touch Faith, to allow of Free-will in that. But for my part ſince the Law of *Moſes* requires ſatisfaction of the Cauſe, all Sins are Infirmities in all, in that Chriſt render'd the ſatisfaction, and that's more evident if all Men are Sav'd.

Objection XXI. *Of* E.

What God wills me to do, it's his Will, and his Will is his Command; therefore if God wills me not to believe, or to commit Murder as *Herod* did, it's no Sin; I obey his Command.

Answer.

There's a vast difference between God's Will and God's Command; he commands the Jews to believe, but to set forth his Power he ordains or wills Unbelief for them; to shew that they shall not be the Author of their own Salvation, but 'tis his Grace or Free-gift that saves them: And the same of other Sins. Nay he lays a Penalty of Damnation for not believing, that by striving we may discern our own Disability the more, thereby we may expect our Salvation of none but his Free-grace, whereby all the Honour and Glory belongs to God: And Faith is given after this Life.

Objection XXII. *Of* E.

If God commands me to do Good, and forces me to do Evil he deceives me, and is a Liar.

Answer.

What rash Words Ignorance drives Men to: I must say to you as an old Man did once say to you, pray to God for more Divine Knowledg. Hath not the Potter power over the Clay, to make Vessels of it, either to Honour or to Dishonour, to set forth his Power and Terrors, and his Mercy and Goodness on Vessels of Mercy, as *Paul*. But since these Punishments are but Temporal, where lies the Deception? He hath made use of Man lively to set forth what Sin is; and punishes Man for Sin to set forth his hatred to Sin, and to make his Power over Death (the Wages of Sin,) destroying Death by raising Death to Life, (an astonishing Power!) for Death is not destroyed by Death, for then 'tis still Death, but when Death is raised to Life, as a dead Man to Life: then Death is destroy'd. Now what hurt is this? but by Adversity here, to make us the more sensible of our Happiness hereafter. What signifies the loss of one Guinnea to be supplied daily with a thousand to all Eternity. What Deception is this? And wherein is he a Liar? What signifies a deprivation of Faith here, to have Faith as a Free-gift with the inconceivable Joys of the Holy Ghost to all Eternity.

Ob

Objection XXIII. *Of* B.

If God be the Author of Sin, how can it be said to be blameworthy.

Answer.

This is the Objection that confounds the Wisdom of the World: but I'le be as plain and short as such a great Mystery will allow of. Once more to make it more clear: *Sin is forc'd upon Man to commit, and man punish'd for Sin with Temporal Punishments by the way of example, thereby lively to set forth what is Good and what is Evil, that man may become as God to know both, and Gods Attributes of Wisdom, Power, Justice and Mercy. But Man being made the Subject or lively example for this, is recompenc'd hereafter with Eternal Glory.* Now that I may fix an Idea of this in you: when *Adam* had sinn'd by eating the forbidden Fruit, then it was said, *Behold the Man is become as one of us, to know Good and Evil:* and then he knew also that he was naked: yet what strange Questions God askt him, *Who told thee that thou wast naked? Hast thou eaten of the forbidden Fruit?* as if God had not known that before. I say Gods Attributes are made known in the Temporal Punishments of Sin: as in the Land of *Egypt.* So *Paul* was *created in Christ unto good Works, which God before ordain'd he should walk in them,* Eph. 2. 10. The Wisdom of God is discern'd in confounding the Wisdom of the World by first forcing Sin on the Creature, as Unbelief, and hardness of Heart; and then punishing those Sins with Temporal Punishments: whereby men are drawn to conclude there must be Free-will in Man. The Justice of God is discern'd in the Law of *Moses* (after the design'd entrance of Sin) to fit equal Punishments to the greatness of the Sins committed. Lastly, his Mercy is discern'd on the Vessels of Mercy fitted to Mercy, as *Paul*'s continual Joys of the Holy Ghost, Satisfaction of Salvation: and his Mercy will more abundantly appear in rendering Glorification to Man, for making him an example lively to set forth his Attributes. As 'tis writ, *Comfort ye, comfort ye, my People, saith your God, speak ye comfortably to* Jerusalem, *and cry unto her, that her Warfare is accomplished, that her Iniquity is pardoned: for she hath received at the Lord's hand, double for all her Sins,* Isa. 40, 1. Thus by our Sufferings here, we shall the better esteem our Happiness hereafter, and by our observation of our Imperfections here, we may the better discern Gods Perfections hereafter, and in some measure here.

But ſome have been ſo vain as to ſay that *Pharoah* might have let the Children of *Iſrael* go, at that time when God had ſaid he ſhall not let them go; and when it was to that intent to multiply his Wonders in *Egypt*: But I hope they are not ſo ſordid as to affirm Man can give himſelf Faith, or ſo much as an endeavour for it, when it's apparent a Zealous People were ſhut under Unbelief, till the fulneſs of the Gentiles are come in, whereby they muſt die in Unbelief; yet for this unavoidable Unbelief, Damnation is the Puniſhment: which clears the truth of what I have ſaid. Certainly if this Unbelief to a Zealous People be unavoidable, as it is, we cannot without diſhonouring of God with Tyranny, which is Blaſphemy, ſay that Damnation, which is the Puniſhment for this Unbelief, muſt be an Eternal Fire after this Life. But *John* the Divine tells us, *That this is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light*, John 3. 19. Now where there is Ignorance or Unbelief of the Myſteries of the Scriptures, Men are in the real Hell-fire, as Deſpair, *Fear*, in which it's ſaid is *Torment*, 1 John 4.18. The Figures in Scripture being more terrible then the Subſtance they figurate: See more of this in my *Firſt Addition*, *p.* 17, 18, 19, 20. Thus tho our *works are tried and burnt, yet we are ſav'd by Fire*, 1 Cor. 3. 15. (compar'd to the Troubles of this Life) by a Free gift at laſt. And if we conſider the four Confirmations of the Salvation of Unbelieving *Iſrael*, in the beginning of this Treatiſe, it's a perfect ſatisfaction that Figures in Scripture are more terrible than the Things or Subſtance denoted or figurated by thoſe Figures. Which God be thanked for.

Objection XXIV. *Of* E.

If Sin be only exemplary in Man, or committed by the way of Example, then 'tis an Example of what is not. For there is no real Sin, ſince there is no Free-will.

Anſwer.

The Sin is really a Sin, but commited by man by the way of example, to ſet forth, amongſt other things before mentioned, the Attributes of God, what Sin is, (*viz.*) a breach of Gods Commandments: the Cauſe then of this breach of Command muſt lie ſome where, which makes Sin real to ſome or one as the Cauſe of it; But what of that, Hath not the Cauſe render'd the Satisfaction? See my *Myſtery of Iniquity*, *p.* 27, 28. and that being done, Man is reconciled to God.

Objection

Objection XXV.

In *James* 1. 13. it's ſaid, God tempteth no Man to Evil, but every Man is drawn away by his own Luſt.

Anſwer.

I have anſwer'd this in my *Myſtery of Iniquity*, *p.* 27. but not ſatisfactory to ſome: but when I ſay we cannot avoid Luſt of the Fleſh, Pride or Covetouſneſs, or ſome *Maſter-Sin*, which in every Man there is one or more; then Men either for want of *experience*, in not taking notice of their Thoughts, Words or Deeds, and not comparing them to Duties commanded in Scripture, will ſay they can avoid Sin; nay ſome will ſay they can live without committing one Sin: but let me tell theſe People, firſt they have not Faith, which if they think they have, let them compare their Faith to my Definition of a ſaving Faith. See my *Firſt Addition*, *p.* 10, 11, *&c.* But alas! few know what a Saving Faith is. Again, if in any part of their Lives as far as I can find, eſpecially at ſuch years that they know Sin, they ſhould commit but one Sin they cannot be juſtified by the Moral Commands neither of Chriſt nor *Moſes*: *For by the Law ſhall no Fleſh be juſtified*, Gal 2. 16. *For if they break it but in one Point, they are guilty of the whole*, James 2. 10. and Repentance will not fetch them back to be juſtified by the Law of *Moſes* or Moral Commands of Chriſt, which are harder to keep then the Law of *Moſes*. See my firſt Addition to my *Clavis Aurea*, *p.* 9. Their Salvation then muſt lie only in the Blood of Chriſt: for if we have good Works, they are a Gift; therefore we cannot boaſt of them as from our ſelves any ways meritorious for Salvation: As 'tis writ, *We are ſav'd by Faith, and that not of our ſelves, it's the Gift of God, not of Works, leſt any Man ſhould boaſt*, Eph. 2. 8, 9. And if Men do not conclude in themſelves that they are Sinners, why ſeek they to the Blood of Chriſt? he juſtifies none but thoſe that have firſt committed Sin. But ſome are ſuch Monſters, as not only to ſay they can live without committing Sin, but alſo ſay they are not cleanſed by the Blood of Chriſt ſhed at *Jeruſalem*, but only by the Spiritual Blood of Chriſt, as they call Grace to be. But I ſay, *without ſhedding Blood there's no remiſſion*, Heb. 9. 22. 'Tis Grace indeed that muſt put good Thoughts in us before we can endeavour to do Good, and 'tis Grace muſt make us endeavour and perſiſt in that Endeavour, and reſtrain us from Evil, and purify our Hearts: but all this while Remiſſion

or Forgivneſs of Sin is not by any other Grace than in the Blood of Chriſt ſhed at *Jeruſalem*. And again, no Man is to be juſtified by the Law or moral Works, then his Juſtification muſt be only in the Blood of Chriſt ſhed at *Jeruſalem*.

By all this it doth appear, that no Man but hath committed Sin. And farther it hath been ſadly experienc'd and by ſome Miniſters too, as I have heard, that have found ſome Maſter-Sin that have drove them to Deſpair, and ſo have made themſelves away by Hanging, Drowning, or the like: which ſhews they would have avoided theſe Sins if they cou'd. Therefore it's worth our enquiry to find out the Cauſe of theſe Sins, which we would willingly avoid but cannot; *Si Deus eſt bonus, unde malum.* But Men will ſay preſently Luſt is from the Devil: But I ſay, if with all my endeavour I cannot avoid Sin, it's the ſame thing to me as if I were ordain'd to commit it. Is Sin from the Devil and not permitted by God? That cannot be; it's granted then, God muſt permit Sin, or it cannot be committed: So then if God permits Sin to be committed, he muſt not at the ſame time to the ſame Perſons give Grace not to commit it; for then the Creature being willing to be happy, (as Nature is for it's Intereſt, eſpecially in thoſe that are ſenſible of Maſter-Sins, and ready to deſpair becauſe they cannot conquer them) would eaſily by that ſufficient Grace given, overcome their Sins. And we all allow 'tis Grace muſt reſtrain us, and we cannot give our ſelves Grace no not ſo much as to think to turn to him, much leſs to turn and perſiſt in it: Thus we ſee, and many by ſad experience find, God permits Sin to be in a Zealous People, as he doth Unbelief to Zealous *Iſrael*, which Unbelief is a Spring from whence flows many grievous Sins. So that 'tis the ſame thing for the Lord to harden Men's Hearts, as to ſuffer the Devil to do it: And ſo God tempteth no Man to Evil as immediately from himſelf, but as from a ſecond Cauſe, the Devil: Hence he tempteth no Man to Evil but permits it, which Permiſſion compels the Commiſſion of Sin.

But here I think it convenient to give a check to the Phariſees, taking notice of two common Sins, Pride and Covetouſneſs: They are ſuch Serpentine Vices, creeping and inhabiting in the boſom of moſt if not all Sects; yet who are more cenſorious againſt Drunkenneſs, Swearing, *&c.* whereas the other two Sins are greater, for in them they murder the Poor, defy Heaven, and the Devil is their Companion: And who ſhall more readily ſay in reference to others, that God puniſhes one Sin by making Men commit others; but I anſwer, what Sin is willingly committed

ted by Zealous People? as the Zealous Jews ſhut under Unbelief, and many People that all their Life-time have minded good things, beyond theſe conceited Phariſees, yet at laſt through a tenderneſs of Conſcience have fallen into Deſpair, and ſo made themſelves away: Neither do I exempt thoſe of my own Judgment, whereby I am not partial, in ſome of which I have found as much Pride as in others (let them pretend to what they will in the promotion of Trade, enriching thoſe that enſlave the Poor that work to them) who cloth themſelves in Rich Apparel, which ought rather to ſpare in that Exceſs and regard the Poor: For my part I am fully convinc'd, that by the Ornaments of the body as well as by the Company they keep, we may diſcern the Ornaments of the mind: Tho I do confeſs there are bad on the contrary ſide, that are very plain in Apparel, yet Covetous and Stupid as to the Poor: But that doth not excuſe the Folly of the other.

Objection XXVI. *Of* E.

In Scripture the Word *Shall*, ſignifies *Will*, becauſe ſhall or will is the Future Tenſe of the Indicative Mood.

Anſwer.

This is an Objection of the Learned Gentlemen of the Round Table, and indeed of all the Free-willers of the World: which is a very chargeable Doctrine to all Chriſtian Nations. But as to our Nation, the Tenths bring into the Clergy every tenth Year the whole increaſe of the Nation, as all manner of Grain, Hay, Piggs, Turkyes, Geeſe, and all Fowl, *&c.* Alſo the vaſt Sums yearly in Cities, beſides Chriſtenings, Burials, and Gatherings for Under-Miniſters, and Colleges-Maintainance, and what Sectary-Miniſters inſinuate for, which they cannot command by Law, whereby many have paid double; all which amounts to an unaccountable Treaſure: whilſt the Poor are Pin'd, Starv'd, and Badg'd.

But to the Objection: The Learned are hardly put to it, to change one Word into another to eſtabliſh their Doctrine of Free-will: the word *Shall* in Scripture is turn'd into the word *Will*, there being as much difference between thoſe two words as between white and black: the word *Shall* allows not Free-will as the word *Will* doth. Now if Unbelief be compell'd on a Zealous People, till the fulneſs of the Gentiles be come in, whereby they muſt die in Unbelief, How can we ſay Faith lay in their power to give themſelves? if not, the word *Shall* hath a compeling

ing Signification; as 'tis writ, *Seeing ye ſhall ſee, and not perceive.* Nay Endeavour would not obtain Faith, Why? Becauſe their Unbelief was to continue till the fulneſs of the Gentiles be come in: neither indeed were they ſenſible of what Chriſt came into the World for; whereby they look'd upon Chriſt not with that Conſideration as to promote an endeavour to ſeek after Faith in him; tho they had a Zeal to God.

Objection XXVII. *Of* E.

If Sin be ſatisfied in Chriſt, How is it pardon'd?

Anſwer.

Sin is ſatisfied in Chriſt's Blood, but that is the Mercy of God ſo to do; for none could compel him to it: and in that Senſe, Sin is pardon'd in Chriſt.

Objection XXVIII.

In *Matth.* 12. 31, 32. it is there ſaid, *The Sin againſt the Holy Ghoſt ſhall not be forgiven, neither in this world nor in the World to come.*

Anſwer.

The Scripture informs us, that to ſpeak againſt the Holy Ghoſt, is a Sin againſt the Holy Ghoſt: and truly I think what Sin is committed againſt God, is againſt the Holy Ghoſt. Some are of the Judgment that this Sin cannot be committed, but I'le ſuppoſe it to be committed; yet it may and may not be pardon'd neither in this World nor in the World to come: Thus in Heaven as touching the Fleſh no Sin is pardon'd, becauſe all Men have been puniſh'd in the Fleſh by Death, which is the wages of Sin; yet in the Spirit all Sin is pardon'd: The Law of *Moſes* condemns all men in the Fleſh for Sin, and ſo it is call'd the Law of Sin and Death, in that it brings all men under Sin, and condemns all men in the Fleſh for Sin, and ſo Sin is not pardon'd: but as touching the Goſpel which is the Law of the Spirit and Life, all Sin is pardon'd. Thus Sin is pardon'd in the World to come, and is not pardon'd in the World to come, becauſe all have receiv'd the wages of Sin in the fleſh: and this is my ſenſe in my *Clavis Aurea*, *p.* 14, 15. And to this purpoſe do but obſerve *Exod.* 34. where it's ſaid, God is merciful, yet he will by no means pardon the Guilty: But I have ſufficiently prov'd all men Sav'd, which confirms what I have ſaid. And I obſerve,

obſerve, tho the Scripture ſaith, the Sin againſt the Holy Ghoſt ſhall not be forgiven in the World to come, yet the Puniſhment is not mentioned what it is: But the Puniſhment for Unbelief is ſaid to be Damnation; which is the Troubles of this Life and Death, figurated by an Eternal Fire, which we muſt all paſs through before we can be ſav'd: And in that ſenſe it's ſaid, *As in* Adam *all die*, (that is in the Fleſh) *ſo in Chriſt ſhall all be made alive: Our Works ſhall be burnt, but we our ſelves ſhall be ſaved, yet ſo as by Fire*, 1 Cor. 3. 15. we muſt all paſs through this this Fire into joy. And as our Saviour ſaith, *I am come to ſend a Fire on Earth*; that is, Troubles, the Sword, and Diviſions. Pray obſerve my four Confirmations of the Salvation of Zealons *Iſrael* compell'd to die in Unbelief; and then tell me if we muſt not all paſs through this Fire of Troubles; term'd Damnation, as St. *John* hath it? *This is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their Deeds were Evil*, John 3. 19. Hence from Unbelief proceeds Fear, *in which is Torment*, 1 John 4. 18. And indeed where is Unbelief, and not the Joys of the Holy Ghoſt but Fear, in which is Torment, we are in the real Hell which we muſt all paſs through that we may prize our future Joys the greater: And hence it is, that no Man ſhall buy nor ſell, but thoſe that have the Mark of the Beaſt: and thoſe that have his Mark muſt be caſt into a Lake of Brimſtone and Fire, which is but the Figure of theſe Troubles here; for alas! who is it but what muſt buy or ſell? See *Rev.* 13. 17. Let no Man be ſo weak to think this a real Hell after this Life, when God lays it alſo on Unbelievers, which cannot avoid their Unbelief, *Rev.* 21. 8. as 'tis there writ, Unbelievers are caſt into the Lake of Fire and Brimſton. This can never be, that God will lay our Salvation upon ſuch hard terms, as not to buy nor ſell, without the Mark of the Beaſt, and ſuch to be caſt into a real Hell-Fire; and to compel a Zealous People alſo to die in Unbelief, and then deſtroy them for ever in a real Fire: This is clear then, that ſince ſuch things are thus ſaid, Hell-Fire is but a figure of theſe Troubles here. But who is an Unbeliever then, when Faith is given to all after this Life? as is ſufficiently prov'd. but I confeſs as *John* ſaith, *Some do riſe to Everlaſting Damnation*; becauſe when all Men are Sav'd, as touching the fleſh they are everlaſtingly deſtroy'd: and the word *All* comprehends the word *Some*. See my *Clavis Aurea*, *p.* 15. which muſt be ſo, in that this agrees to all the other Expoſitions in Harmony. So that it's evident we are all to paſs through Damnation or Troubles of this Life figurated by Fire, before we enter into Joy. And as to the

word

word *Everlaſting*; ſee my *Clavis Aurea*, *p.* 12. towards the end of the Page, for the Puniſhment of Sin in the body is Everlaſting to the body as long as the body remains in being. Hence then, ſince all Men are Sav'd, and Hell-Fire is but figurative, as appears alſo in my *Firſt Addition*, *p.* 19. If there were ſuch a Sin as the Sin againſt the Holy Ghoſt, it's forgiven in Heaven, as touching the Promiſe, as we are glorified; but as touching the Law, ſince we are condemn'd in the fleſh to die for Sin, and in that ſenſe 'tis not pardon'd in Heaven. And let's beſure to mind, our Salvation is a free Gift, for it doth not depend on the Law, becauſe we have broke it, and Repentance will not fetch us back to be juſtified by it; it remains then, we muſt be ſav'd only in the Blood of Chriſt, by a ſaving Faith unattainable in this Life.

I have lately met with ſome who will have all Scripture to be taken in a Literal Senſe; but then they make God both the Cauſe of our Sins, and the Eternal Puniſhment in a real Fire for unavoidable Sins: and let them ſay worſe of the Devil if they can. But what they will do with theſe Scriptures following, without a diſtinction between the Children of the Fleſh and Children of the Promiſe, they being the ſame Perſons, and not diſtinct Perſons, I cannot tell. As for Example, Our Saviour ſaith he ſpoke in Parables; and *John* in his *Revelations* ſpeaks of Brimſtone and Fire; but 'twas only in Viſions upon the Iſland of *Patmos*: which if they are Parables or Figures, then all Scriptures of that kind muſt be ſo; as *Tophet is prepared of old, much wood, and much Fire, &c.* But if theſe muſt be in a Literal Senſe, What muſt we do with theſe following Scriptures? *viz. Blindneſs in part is happened to Iſrael, till the fulneſs of the Gentiles be come in; whereby they muſt die in Unbelief.* Yet *He that believes not ſhall be damned.* And, *Some ſhall riſe to everlaſting Damnation.* Yet *all Iſrael ſhall be Saved.* In one place it's writ, *A Remnant ſhall be Saved*: yet in another, *All Iſrael ſhall be Saved*, In one place, *All are not Iſrael which are of Iſrael*: In another place, *The Enemies of the Goſpel are Elected and Beloved*: nay and it appears thoſe were many of them Zealous People. In one place, *Paul* tells us, *we perwade Men knowing the Terrors of the Lord*: In another place, *God is eaſy to be entreated.* In one place, *Paul* ſaith, *Leaſt by any means whilſt I preach to others, I my ſelf ſhould be a Caſt-away*: In another place he tells us, *He was Saved in Chriſt before the Foundation of the World*: *and that he had not received the Spirit of Bondage again to fear.* It's ſaid, *God is merciful*: yet *he will not pardon the Guilty.* It's ſaid, *Some ſhall riſe to everlaſting Damnation*; yet *As in Adam all die, ſo in Chriſt ſhall all*

be

be made alive: And he's the Saviour of all Men, especially of those that believe, It's said, *God concluded them all in Unbelief, that he might have Mercy upon all:* yet again it's said, *All Unbelievers are cast into the Lake of Brimstone and Fire.* And other Scriptures may be found to this purpose; but here's enough to shew that there's no uniting of these Scriptures in sense one with another, but by a Distinction between *the Children of the Flesh,* and *the Children of the Promise*; and then it will appear all Men are Damn'd, or Lost, or cut off in the Flesh, and all Men Sav'd in the Spirit. And they that go any other way to unite the Scriptures may be easily driven to contradict themselves, and must make God appear Tyrannical, which is the greatest dishonour to any Being: and so 'tis a Blasphemous Construction. For we say, is such a Man a Tyrant, his Actions then are odious, and we judg him worthy of Death. Again, God in his Law given to *Moses,* describes the Rule of Justice; which Law he fulfill'd, but will not break: and according to this Rule our Construction of Scripture must be just, and not to attribute Injustice to God, nor to make him a Tyrant; whereby Men by such Expositions making him the Cause of Sin, and a Punisher of Men for unavoidable Sins in a Fire everlasting after this Life, renders him as Black as we render the Devil to be, unjust, unholy, unmerciful, dishonouring him in the highest measure that can be: which Doctrine I thank God, he hath delivered me from. It's true that God made some Vessels of Wrath, as the Potter hath power over the Clay; but 'tis only to fit them as Temporal Vessels of Dishonour to set forth his Attributes, or to fulfil his Predestinated End, as *Pharoah* and *Judas, &c.* Now *Judas* in particular may be prov'd to be Saved. For it's evident from *Luke* 19. 28. where our Saviour told his Disciples, (of which *Judas* was one, and as *Luke* saith, in *Acts* 1. 17. that he had taken part with them in the Ministry) that they should sit upon *Twelve Thrones, judging the Twelve Tribes of Israel:* whereby *Judas* being one of them must be promised Salvation. Nothing can be brought against this, but we must conclude that either Christ will break his Promise, or he foreknew not at that time, that *Judas* would betray him: But 'tis clear Christ indited the Scriptures and did know them, and that the *Psalms* must needs be fulfilled concerning him, as you'll find in *Acts* 1. 16, 17, --20. *Men and Brethern, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. For he was numbred with us, and had obtained part of this Ministry.*

For

For it is written in the Book of Pſalms, Let his Habitation be deſolate, and let no Man dwell therein: and his Biſhoprick let another take.

Objection XXIX.

As the Tree falls, ſo it lies: There's no Repentance in the Grave: as Death leaves us Judgment finds us, or after Death the Judgment.

Anſwer.

This is a General Objection: As the Tree ſo the Body lies dead as it falls, and the Spirit returns to him that gave it, the Body being dead becauſe of Sin, but the Spirit is alive becauſe of Righteouſneſs (or by the Righteouſneſs of Chriſt, the Spirit is ſaved.) There can be no Repentance in the Grave, becauſe the dead body is incapable of Repentance, yet Faith and conſequently Repentance is given after this Life: As Death leaves us, ſo Eternal Damnation or Deſtruction of the Body finds us, and ſo after Death is the Judgment, that being eternal. As 'tis writ, *Some ſhall riſe to everlaſting Life*, and *Some ſhall riſe to everlaſting Damnation*; which are the ſame Perſons, as appears in the Damnation and Salvation of Unbeliving *Iſrael*. And as our Saviour ſaith, *Father, forgive them, they know not what they do.* Again, in *John* 12. 47,48,49,50. Our Saviour ſaith, *He that believeth not, nay rejecteth him, his words ſhall judg him at the laſt Day.* What then? Chriſt tells you there again, *that his Words were his Fathers words, and his Fathers Words were Life everlaſting.*

Objection XXX.

If all Men are Saved, we'll do what we pleaſe, fulfil our Luſts, 'tis all one at laſt.

Anſwer.

In my *Epiſtle* I have told you, without the Spirit of God to apply it, no Doctrine is of any force to perſwade you to act good. Were there a real Hell-Fire none would deſerve it more than (if there were Free-will) the Ungrateful; Ingratitude then would be Blackeſt of all Sins. But I am very well ſatisfied, that the Doctrine I have writ is the Senſe of the Apoſtles, *viz.* That all Men ſhall be Sav'd; yet *the Mercies of God moved* Paul *to pleaſe God the more.* I think it convenient to finiſh this Trea-

tiſe

tiſe with a Diſcourſe of Free-will, to enter the Creature into a ſerene frame of Spirit to meet Chriſt whenever he ſhall be pleaſed to come and call for us: I grant you that there may be mov'd in Man in matters indifferent a certain Free-will, whether we ſhall do this or that, but in matters that are really Sins, as in Murder, Whoredom, Pride, Covetouſneſs, Drunkenneſs, *&c.* Experience will be your beſt Satisfaction. Obſerve your Maſter-Sin and conquer it; yet if God doth turn your Hearts, I hope you will not attribute that to your ſelves. An abſolute Free-will conſiſts to do Good or Evil at our own Pleaſure without Fear: But what Murders flow from Mens concluding other Men can believe what Doctrine they pleaſe? as the Papiſts do (without all doubt) or otherwiſe it would be ſtrange they ſhould ſo perſecute other Men. What Compaſſion one to another flows from denying Free-will! Revenge would then be unreaſonable, and ſo inſtead of Murder, Love and Unity would take place in the Heart of him that underſtands this, whilſt Free-willers are bruit Beaſts: To deny Free-will in our ſelves is to avoid Atheiſm, and to truſt in God. And throughout the Scriptures, thoſe that truſt in him he always defends; as 'twas ſaid to *Ebedmelech*, Jer. 39. 18. *Thy Life ſhall be given thee for a prey, becauſe thou haſt put thy truſt in me.* There's a vain Proverb abroad, that *We muſt not lie in a Ditch, and cry God help*; I hope to truſt in God, is not to lie in a Ditch; he then will incline us to walk in his Ways, and obey his Commands; and thoſe that do that, cannot be lazy and neglect their Duty. But this is meant only, I ſuppoſe to ſuch as pretend to truſt in God, not that really do it. Love to God, and Charity to our Neighbour, flows from denying Free-will: For if I deny Free-will, I allow a real Hell-Fire after this Life to be unreaſonable, ſo I love God the more; and when I conſider my Neighbours Affronts are Infirmities, I paſs them by, and can ſtill love him, tho whilſt he is inſenſible of theſe things he hates me. Hence they that preach Free-will, are like Water-men that row one way and look another, they preach againſt Vice, but lay a Foundation for the committing of it. By denying Free-will we are arrived to the higheſt Duties in Chriſtianity, unattainable without denying Free-will, what farther can we endeavour to do? endeavour then ceaſes, and we are in a loving Frame to meet Chriſt.

Love is Goſpel Perfection, and is the fulfilling of the Law, *Rom.* 13. 8.

Let

Let us then avoid this murdering Doctrine of Free-will from which there's no Satisfaction, and from which flows all manner of Sin, as Envy, Rage, Malice, Murder, Covetouſneſs, Pride, *&c.*

I have done with anſwering Objections, I will now anſwer Reflections caſt on me.

Some ſay I am a Trades-man, and ought not to meddle in this nature with matters Divine, as being none of my Buſineſs: I anſwer, What ſignifies People to have the Scriptures in their Houſes if they can't believe them? the Scriptures tell us the Apoſtles were Fiſhermen, and St. *Paul* was a Tent-maker. Study never yet obtain'd Divinity, as we may be ſure, ſince its ſaid, *God hath choſen the fooliſh things of the world to confound the wiſe: And baſe things, and things which are deſpiſed hath God choſen,* 1 Cor. 1. 27. But what ſignifies to tell People this? Their Thoughts are upon the Great and Learned Men, and not upon Revelation, not upon Men that have had Viſions, and taught by the Holy Ghoſt, who eaſily lay flat the Wiſdom of all Men. But let me tell you, if they are Truths that I have writ, they are the greateſt Truths that ever were writ; and therefore they ought to be preacht: if they are Errors, they are the greateſt Errors that ever were writ; but their Miniſters decline their Duty, (being Ignorant or Hypocritical) in not diſproving them. What ſignifies telling ſome theſe things? I'le proceed to another Reflection.

Some have reflected, that I have not done well to complain of the loſs of my Trade by reaſon of my Books. I anſwer, I have two Reaſons eſpecially for it, the firſt is to ſet forth the great Wiſdom of God in confounding the Wiſdom of the World by his Word, the more lively by my Sufferings, and for this Reaſon did St. *Paul* ſet forth his Sufferings to the glory of God, as his being made a Spectacle to the World, his Hunger and Thirſt, Nakedneſs and in Priſon, Whipt ſeveral times with thirty nine Stripes at a time, Ston'd, and in Deaths oft: But if I were to take my Choice I had rather ſuffer as he did, and ſo upheld, then to ſuffer as I have done, and ſtill do. I know I am deſpis'd, that I matter not, but 'tis the hearing of my Children cry for Bread, and many times have none for them; and how to be rent from my Family likewiſe, by the Wickedneſs of Men forſaking my Shop, is very grievous, not knowing what Calamity may befal them: all which lively ſets forth the great Uncharitableneſs and Wickedneſs that now reigns amongſt Men,

Men, and likewiſe the great blindneſs in Divinity is repreſented more lively by their Afflictions: all which tends to the Glory of God in ſetting forth his great Power and Wiſdom in what he can do. *Dat ſæpe injuria lucrum.* I am ſatisfied my Affiictions which in *Jamaica* were a means of my delivery from it, in the great Calamities that befel it afterwards; and I am ſure that I never ſaw or heard of greater Sins committed there, than is here at *London.*

The other reaſon of my complaining of the loſs of my Trade for my Books-ſake, was, that men might not be ignorant of their cruelty to Innocent Children, and that I might be clear of their Sufferings: Let others diſprove my Books and then let me be blam'd but not before. I wiſh you more Happineſs when I am gone, than befel *Jamaica.* 'Tis true I am diſtreſt on every ſide, for ſome of my Judgment which allow all men to be ſav'd, will be my Teachers, and bring ſome Objection or another; but to anſwer in writing, is the only way to ſtop all Tongues, and more effectual to find out Truth.

Sir *Henry Vane*, in his *Eternal Life*, eſpecially *p.* 57. hath writ more like a Prophet concerning *Elias* than a natural man; which he ſaith is ſtill to come and anſwer all Objections. But I am deriided about this, yet none anſwers me: I am in Poverty and my Children almoſt Naked, and crying for Bread the very Day I writ this, and had none to give them; whilſt this ignorant World maintains thoſe that know nothing of Divinity to ride in their Coaches. I don't know but when I am gone, the diſgraceful Badg of a Pariſh (which diſdain of all the Poor in general, tho ſome formerly have been no lazy Perſons, nor Drunkards, *&c.* but laborious and lived in Credit: I ſay without all doubt, ſuch a diſdain as is repreſented by impoſing thoſe Badges, crys out to Heaven for vengeance) may be fixt on them, lively farther to repreſent the Ignorance of Men. This Invention of Badges ſerves much to ſave Money in Rich Men's Pockets, in that ſome Poor, eſpecially thoſe that have lived formerly in Credit, will rather beg or ſtarve than wear them: Beſides ſuch Badges repreſents the Poor a Scorn to others, and a diſgrace to all their Relations: I value not all this, ſince 'tis to God's Honour, and came by ſeeking his Glory and ſatisfaction to my Conſcience: Therefore on my part I diſdain the World as much as it diſdains me; and let my Children wear them as Chriſt's Coat of Arms, and a ſign of the World's Ignorance and Stupidity. And I hope not to forget *Iſaiah*, who

went three Years Naked, as a Sign on *Ethiopia* and *Egypt*, *Iſa.* 20. 2, 3. Nor *Ezekiel*, that eat Cow-Dung as a Sign againſt *Jeruſalem*, *Ezek.* 4. 15. Nor our Saviour who was hated without a Cauſe: Nor *Paul* that was made a Spectacle to the World, and a moſt deſpiſed Perſon, by the Ignorance of thoſe Times, which this Age hath not the ſenſe to take Example by, and to beware of what they did; nor to mind what Miſeries came upon *Jeruſalem* and *Judea* for theſe things: and its evident they were to be ignorant of the Doctrine of Chriſt and his Apoſtles: So that it's plain men then were not only determined not to believe, but alſo to ſuffer for their Unbelief; for had they known it they would not have Crucified the Lord of Glory: ſeeing they were to ſee, but not to underſtand: yet their Ignorance did not excuſe their Sufferings here.

I blame no man really for what they act againſt me, me did I ſay? rather againſt Innocent Children: God forgive them, and I freely forgive them. I may ſay as to my own Perſon, tho I am *troubled on every ſide, I am not in deſpair, perſecuted, but not forſaken, caſt down, but not deſtroyed.* 2 Cor. 4. 8, 9. All things work for good to thoſe who are called according to his purpoſe. I hope as God hitherto hath done, he will ſtill uphold me to ſay, *Who ſhall ſeparate me from the love of God in Chriſt, ſhall Tribulation or Diſtreſs, Perſecution or Famine, or Nakedneſs or Peril, or Sword.* And tho like the Apoſtles, (of whom the World was not worthy) I am a Spectacle to the World, the Refuge and Off-ſcouring of all things, yet that I may ſtill ſay with *Paul, That I take Pleaſure in Infirmities, in Reproaches, in Neceſſities, in Perſecutions, in Diſtreſſes for Chriſt's ſake; for when I am weak then am I ſtrong. And that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor things preſent, nor things to come, nor Height nor Depth, nor any other Creature ſhall be able to ſeparate me from the love of God, which is in Chriſt Jeſus our Lord.*

Some are ſo weak to think I do this for Intereſt: But when I was a School-boy, I refuſed Riches, in that I was not ſubmitted to my Grand-father's Will in being a Lawyer, for Divinity ſake: and in the laſt Dutch-War I was Chyrurgeous Mate to one of the King's Frigots, whereby I was in a fair way of Preferment to have lived in Repute: But this I likewiſe for ſook and went for *Jamaica*, and received Viſion, Revelation

and Satisfaction: and so became as to this World miserable to serve others, in spending my time after for their Satisfaction, in discoursing the Learned here, at my Return: But like *Esop*'s Dog, they bite me by the Fingers for endeavouring to pull them forth out of the deep Well of their Ignorance. But if they are ignorant I must be kind; my Conscience is above Riches; I must perform my Duty, and if others are weak, conceited, neglective, or chok'd up with Riches they set their Hearts upon; all which is nothing to me, I can help none of these things: I thank God I am at Peace with that part I have chosen, I am serene, and above the Spiritual Pride and Conceitedness of others, who are disquieted at my Knowledg, but dare not oppose; as for their Oral Nonsence I pass it by.

In short, since the Holy Ghost did testify to *Paul*, that Bonds and Afflictions were to attend him; I hope like him to wait for them, that they may not surprize me: But through Christ with a noble and generous Disdain I may trample them under my Feet; as I have already through him, triumph'd over the Pomp and Vain-glory of this present World.

Gloria solum Deo.

FINIS.